

of the Fuggers, to the avarice and corruption of Rome.

•• The exploitation of the Church by the Papacy, and the exploitation of the peasant and the craftsman by the capitalist, are thus two horns of the beast which sits on the seven hills. Both are essentially pagan, and the sword which will slay both is the same. It is the religion of the Gospel. The Church must cease to be an empire, and become a congregation of believers.

Renouncing the prizes and struggles which the heart sick, society must be converted into a band of brothers, performing in patient cheerfulness the round of simple toil which is the common lot of the descendants of Adam.

The children of the mind are like the children of the flesh. Once born, they grow by a law of their own being, and, if their parents could foresee their future development, it would sometimes break their hearts.

Luther, who has earned eulogy and denunciation as the grand individualist, would have been horrified, could he have anticipated the remoter deductions to be derived from his argument. Wamba said that to forgive as a Christian is not to forgive at all, and a cynic who urged that the Christian freedom expounded by Luther imposed more social restraints than it

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n[^] —;• removed, would have more affinity with

the thought
of Luther himself, than the libertarian who
saw in his
teaching a plea for treating questions of
economic
conduct and social organization as
spiritually indifferent.
Luther's revolt against authority was an
attack, not
on its rigour, but on its laxity and its
corruption. His
individualism was not th^greed! '^^of the
plutocrat,
eager to snatch from the weakness of
public authority
an opportunity for personal *gain*. It was the
ingenuous
enthusiasm of the anarchist who
hungers for a
society in which order* and fraternity will
reign with-
out " the tedious, stale, forbidding ways of
custom,
law and statute," because they well up in
all their
native purity from the heart.